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Counting Jews, Christians, and Moslems, an actual total of 850,000,000 persons, or approximately half the world's population, find in Israel the inspiration for their religious faith. A theistic system that can dominate so large a part of the human race must be something more than a depository of tribal traditions or a collection of dessicated creeds; it must contain spiritual substance upon which the soul can feed.

In its fundamentals, both of principle and of operation, Judaism is a rational religion, which in its general scheme must appeal to the sound social philosopher. It makes human conditions dependent upon human actions, thereby promoting morality and equity. Its theory of compensation, comprehending equally reward and punishment, is based upon the inexorable law of cause and effect. Christianity, on the other hand, ignores all logical consequences, and, with its vicious doctrine of vicarious atonement that repudiates personal responsibility, removes the strongest incentive to rectitude and puts a premium on evil-doing.

For an adequate understanding thereof, the Jewish religion must be considered in a dual sense—theologically and ethically. Theologically, it represents the practical aspects of the Jewish people; ethically, it represents their idealistic nature.

Despite his intense idealism, the Jew never loses sight of life's practicalities. This mental attitude is reflected largely and clearly in his religion. Instead of dwelling upon a nebulous nowhere in an indeterminate future, he has a present objective of proximate tangibility. He demands that His God deal fairly with him, according to proper business principles; for services rendered he exacts a reward of reasonable immediateness. He is solicitous for his terrestrial welfare and desires a realization of his dreams.

Religion to the Jew is more than a methodology. It is life. Man's eventual meaning is contemplative. It is identity.

Judaism is a living force, a vital verity, a constructive factor, a tangible, palpitant social power in the concrete world-organism.

One Jewish editor has epitomized the matter thus: "The religion of the Jew is an attempt to understand the infinite and apply it to the individual as a member of a mass."

From this we can perceive why Judaism holds that, in fulfillment of prophetic hope, the Messiha will come to redeem, not the Jews alone but all mankind. The Messiah, truly conceived, is not a personage, but the symbol of a condition.

Christians, on the contrary, are evangelically exclusive; they insist on a restricted salvation, a religious trust, a spiritual monopoly. Their plan of redemption is copyrighted, and they brand all others as unauthentic. The sweetest joy to which the average orthodox Christian looks forward, when he shall reach heaven, is that of leaning over the ramparts of glory and watching heretics writhe in hell.

Jewish ideals are not so much a matter of faith as of fact. Jews live their religion, thereby proving the effect of conduct on character. To do good is to be good.

The Jew is better than his religion; Christians are worse than their religion. This probably is because Christianity is more of an abstraction than is Judaism, and those who profess it regard it as rather an impersonal

thing, not to be made a part of their daily life. Christianity is largely a spiritual theory, while Judaism is a working conditions. Christians sing "Jesus Paid It All," and believe they can get into heaven on a complimentary ticket; the Jew knows he must pay the price of admittance with worthy service.

While on the subject of Jewish religion, I can not refrain from paying a tribute to the high character and abilities of American rabbis. With their learning, their eloquence, their earnestness, their power of leadership, their fine personal qualities, they constitute the most admirable intellectual body in the world. Their superiority in all respects over the Christian clergy is much greater than is the difference between the respective religions. Contrast the magisterial mentality of a Hirsch or a Wise or a Harrison with the mediocre minds of such grotesque clowns as Sam Jones or Billy Sunday or "Gypsy" Smith. It may be objected that such comparison is unfair, that these vulgar charlatans who profane the Christian pulpit are not representative of the ministerial body. Yet they must meet the requirements of organized Christianity, for they are approved and aided by the clerical regulars of all sects except the Roman Catholic (which does not countenance religious revivals as conducted by mountebank evangelists), and are enthusiastically supported by vast numbers of the Protestant laity. Moreover, in most Protestant churches the pastoral standard is very low. Time was when it was almost a general rule among families of a certain class that the incompetent sons should be trained for the ministry. Some enominations even dispensed with the training. The pulpit is regarded as a convenient refuge for society's respectable failures. If you doubt this, make the rounds of the churches in your community and listen to the sermons. The Christian ministry has known but one man of Beecher's mold—what an excellent rabbi he would have made!

Sometimes it has been charged that in my writings on religious topics I am too iconoclastic and not sufficiently constructive. In these articles it is my aim to avoid cause for such complaint. Whenever I shatter an idol, in its stead I shall endeavor to erect a guide-post.

Anyway, there is little of logic in the utterances of those who inveigh against the iconoclast, complaining that his mission is not constructive. Iconoclasm has its importance in any progressive program. The destructionist is quite as necessary as the constructionist. To fashion a new fabric we first must demolish; the wrecker must clear the way for the builder. The rotting structure of Ignorance (Next Installment, "Christianity and upon its site the enduring edifice of Thought and Truth can lift its splendid spires.

(Next Installment, "Christianity nad Judaism.")

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 TYLER.  
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 In Memoriam.

The following resolutions, expressing our appreciation of the life and work of our beloved co-worker, Mrs. K. Marmar, were passed Sunday afternoon, Sept. 24, 1921 at a regular meeting of Tyler Chapter of Hadasah:

(Continued on Page 15).